

4 A Briefe
DISCOURSE
TOUCHING
A Broken Heart.

In which the nature, causes,
and signes of it are solidly treated
of; as also, its acceptablenesse to God; To-
gether with many other motives pressing
us to labour after the procurement
of it, and the means leading
thereunto:

Being the summe and substance of
certain Sermons preached by Mr. *Daniel*
Carwardine, late Minister of *Eling* in
the County of *Middlesex*.

And since his death put forth by
S. R. a friend of his.

Whereunto is annexed,
A CONFESSION OF FAITH
by Mr. *Samuel Rowles*, late Fellow of
Trinity-Colledge in *Cambridge*.


And now Minister of *Thistleworth* in
the County of *Middlesex*.

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To the Reader.

Christian Reader,

 His little Treatise, if thou wilt please to peruse it (as thou soon mayest) hath a very gracious and profitable designe upon thee, namely, to help forward the great work of softning and breaking thy hard heart, that so it may become a Sacrifice of a sweet smelling savour to the great God, who delighteth in nothing wherewith the sonnes and daughters of men can present him, more then in an humble and contrite spirit. I have ventured to call thy heart hard, whoeuer thou art that mayest cast thine eyes upon these lines, taking it for a certain truth, that the hearts of all the

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sons and daughters, as well of God, as of Belial, are more or lesse obdurate, if you consider them absolutely, though the hearts of good men may be called soft in comparison with the hearts of wicked ones; or if compared with that greater degree of hardnesse which was sometimes upon themselves, even since the time of their conversion. Such as doe take themselves to have least need of any helpes and furtherances in order to brekenness of heart, it is to be feared have of all men else the most. The Church of Laodicea, which thought it selfe to have been rich (namely, in grace and holinesse) and increased in riches, (that is, in a growing thriving condition, more holy every day then other) yea at length so rich as to stand in need of nothing, arrived at the very perfection of grace, was (it should seem) in the account of God wretched, miserable, poore, blind, naked, Revel. 3. 17. usually, by how much richer any man is

is

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is in spirituals, by so much poorer he is in spirit; and by how much poorer in spirit, by so much richer in spirituall substance. If I may measure thy wheat by my Busbell, as Solomon gives me leave to doe, Prov. 27. 19. As in the water face answereth to face, so the heart of a man to man. I say, according to that maxime of Solomon, I can tell thee by the hardnesse of my own heart, that there is some of that bitter root of obdurateness springing up in thine. I would not doe thee so much wrong not knowing of thee (nor being ever able to know thy heart) as to say that there is so much of it in thy heart as in my own. But how little soever it is, you know what the Scripture saith touching leaven. A little leaven leaveneth the whole lump, so it is with the leaven of heart-hardnesse. If thou look not to it in time, what our Saviour saith concerning Mustardseed, Matth. 13. 31. thou wilt finde true in relation

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to hardness of heart. Mustardseed (saith he) is the least of all seed, but when it is grown it is the greatest of all herbs, and becometh a tree, so that the birds of the ayre come and lodge in the branches thereof. Hardness of heart is at the first one of the least sinnes (not in respect of nature, but degree) for men doe set upon great sinnes at the first with tenderish reluctant consciences, and softish hearts; (hardness of heart being usually introduced not meere by the hainousness of one sinne once committed, but by frequency and custome in sinning) but afterwards it grows up to be as a mighty tree (and well it may, seeing all sinnes doe contribute sap and moisture towards the growth of it) and then the birds of the ayre (I mean all sorts of soring high flown wickedness) doe come and lodge in the branches of it; that is to say, are welcomed and entertained by means of it. When the heart of a man is
waxen

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waxen hard, it becomes a very cage of
unclean birds, an open house keeper to
receive all sorts of profane vagabonds.
If thou art any waies prejudiced
against this argument of heart-contri-
tion as too legall (which is the usuall
form of their *Mittimus* who doe im-
prison soul-searching truth in wright-
eousness) Tis legall doctrine, say they,
away with it. I say, in case thou dost
apprehend this doctrine too legall (the
common imputation cast upon unplea-
sing truths) the ensuing Treatise will
sufficiently convince thee of thine error,
if thou hadst rather part with it then
keep it, when thou hast light sufficient-
ly whereby to see that it is indeed an
error. I need not tell thee how frequent
a thing it is with Christ and his Apo-
stles in the new Testament, to commend,
encourage, and exhort unto humility,
poverty of spirit, unfained repentance,
godly sorrow, all which expressions sig-
nifie no other then brekenness of heart,

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and contrition of spirit, which some are so loath to beare of, and so upon a true account unwilling to come under the influence of these beatitudes & benedictions pronounced by ur Lord Iesus Christ, Blessed are the poor in spirit, Blessed are they that mourne, &c. Darest thou to lay any thing to the charge of that doctrine which Christ hath not onely justified by his preaching, but also crowned with his blessing, which also was much in use amongst the Apostles, who were exact followers of their Lord and master Christ. If God despise not a broken heart, but accepts it, delights in it, and dwels with it, take heed of entertaining undervaluing thoughts concerning brokenness of heart. Believe it, God will despise thee, and whatsoever proceedeth from thee, if thou despise it. What Paul saith in reference unto preaching the Gospel, 1 Cor. 9 16. Necessity is laid upon me, and woe unto me if I preach not the Gospel;

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we may say the same in reference to brokennesse of heart: necessity is laid upon us (not a necessity of custom or tradition but of commission) and therefore woe unto us if we preach it not. See our commission for it, Heb. 3. 13 Exhort one another daily, lest any of you be hardened thorough the deceitfulnesse of sinne. Even private Christians are enjoined to exhort one another for the prevention of hardnes of heart, how much more ought the Ministers of the word to doe it. yea the text saith, it must be done daily; and all little enough to keepe our hearts soft, which are as subject to be hard, as water that is taken of the fire is to waxe cold. (Reader) if thou art desirous to have thy heart spiritually broken, (for so thou oughtest to be, though many doe all they can to keepe their hearts from being broken,) thou mayest meete with many helpes and encouragements thereunto (one or both) from severall hands, namely, from the word and spirit of God;
from

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from both law and gospel, threatnings and promises, mercies and afflictions; from things within and things without thee, from the living voyce of Gods surviving Ministers, who cry as Iohn the Baptist in the Wildernesse, Repent, repent, for the Kingdome of Heaven is at hand; as also from the publike labours of Gods servants who are dead and gone; and amongst the rest from this little worke which is the onely orphan exposed to publike view of a late reverend and godly Minister who now reflecteth from his labours. The worke is of so very small a bulke that thou mayest reade it over in a few houres, but of so great difficulty in respect of practise, that thou canst make no great proficiency therein in many dayes, weekes, or yeares, unlesse thou gird up the loines of thy minde and set about it with all earnestnesse. Such was the modesty of the author that he could never be prevailed upon by any importunity to suffer any thing
of

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of his during his life time to come neere
the presse, nor yet to consent to it after his
death. But that some of his friends desirous
to erect a memoriall of him and to
make him serviceable to the publicke as
well since his death as in the time of his
life have used him not unlike to Sauls
usage of the Prophet Samuel (though
with a better Conscience and intent, calling
him forth as it were from the grave
into the Land of the living (where he
was content to have laine in perpetuall
silence and obscurity, till the day of the
revelation of all things. The seasonableness
of the subject was one of the maine
inducements moving those to get it published
whose desire it was to bring it forth
into the light. And it must needs be
granted that this argument was never
more seasonable then now it is, hardness
of heart and haughtinesse of spirit being
an epidemicall disease of the present
age, as he that runs may reade. And yet
never less complaining of hard hearts
than

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then now a dyes : but I wonder not at that it being the nature of this distemper to steale upon men so insensibly that they do not onely not perceive it of themselves, but are also let lose to an inapprehension of such discoveries as spirituall physitiians doe make unto them of their being under the power thereof though they shew them ever so many symptomes to evince the truth of what they charge them with. That I lay no false imputation upon the men and women of the present age, in saying that their hearts are generally hard above measure, is easie to make appeare from severall cleare demonstrations; I shall give you but one which is this, we finde by sad experience that the worke of conversion is very much at a stand, few there be that are taken in the net of the Gospell in comparison of what had wont to be, yea we heare not of many who come so farre as to be pricked at the heart and put that necessary question, what shall we doe to be
be

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be saved? whence should this proceede but from the generall hardnesse of mens hearts more then formerly. The word of God is as quick and powerfull, as sharp and piercing now as ever it was, consider it in its selfe, for these are inseparable properties of the word of God, as we reade Heb. 4. 12. but the hearts of men are not so pliable as heretofore, they are become law prooffe and gossell-prooffe more then ever, in such a sense as we call that kinde of armour which no bullet can enter, armour of prooffe. But I have no pleasure in upbraiding men with the hardnesse of their hearts, we had much rather be imployed in provoking them to labour after the softning and mollifying of them that they may send forth a fragrant smell into the nostrils of the great God (as spices being bruised are most fragrant.) If thou wilt ply this worke of labouring to breake thy heart Evangelically, besides all those excellent helps, whereof I told thee before, which doe most willingly

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willingly offer themselves to thy assistance: there are others thou mayest have for pressing and compelling such as thou little dreamest of, namely the Divell the world and the flesh, all and every of which by the power of God and grace may be made use of towards the breaking of thy hard heart. If thou take this passage for a riddle, the meaning of it is this; the people of God reflecting upon, and laying to heart those motions of sin which are continually stirring in them, as also those severall temptations both from the divell and world, whereunto they are daily and hourly obnoxious are hereby greatly humbled and abased in their own eyes as Paul was by reason of the body of death which he carried about with him, and the Messenger of Sathan which was sent to buffet him. Surely this was the english of that good mans paradox, who said he had sometimes received hurt by his graces, and good by his sins, the good which his sins did him
surely

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surely was no other then this, that they did serve to humble him and make him poore in spirit. Though it be a very spirituall and excellent imployment to admire the riches of Gods love revealed in the Gospel, and to rejoyce therein: yet this is not a Christians onely worke whilest he sojourneth in this vale of teares, as some would represent it who affect this kind of sublimity in the state of grace which is proper for and consist-ent onely with the condition of glorified Saints in Heaven. If we could imagine sinne to be in Heaven there would be occasion for sorrow and brokennesse of heart even there also; because there are certain actions in the state of grace, sinfull actions committed by us, which shall never be in the state of glory. Thence it is, that there are passions and affections also proper for this state, which shall be done away in that; as sorrow brokenness of heart, &c. Surely Christ was no whit angry with Peter,

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Peter, (but rather well pleas'd at it)
for weeping bitterly, after that he had
denied his Lord and Master. When
Peter did flow with teares, then did
Christ cast an eye of compassion towards
him. The ensuing discourse will furnish
thee with many motives unto brokenness
of heart, I shall therefore spare the
labour of mentioning any, save onely
this one consideration tending there-
unto, namely, that the heart of man is
almost the onely thing amongst all
created things that remains unbroken.
I say, there are few pieces of the creation
round about us, but have been or are
exceedingly broken, were not the aposta-
tizing Angels greatly broken when they
were cast down from Heaven like light-
ning, and thrust into the nethermost
hell? Is not the image of God in man
exceedingly broken and defaced in com-
parison of what it was in the state of
innocency? are not the severall facul-
ties of the souls of men, their understandings

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things, wils, affections, consciences, memory, wretchedly broken by that fall, so that they are nothing like to what they would have been, if man had stood in his primitive glory and excellency. We have now broken apprehensions of things, leaking memories, like to broken vessels, broken inclinations to good in our wils, like bowles that are not halfe biassed. If we looke upon the law of God, hath not that beene miserably broken by us, and yet is from day to day? Our duties and performances are they not for the most part, yea altogether broken and imperfekt things, like children borne before their full time, weakly heartlesse things? Our very graces are they not broken and imperfekt habits full of mixture and adulteration, our Faith mixed and as it were sophisticated with unbeliefe, our humility with pride our self-deniall with self-seeking. If we looke upon those creatures which are below us, is not their primitive excellency

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lency greatly abated and impaired by the fall of man, as the Apostle intimates when he saith, That the whole creation is made subject to vanity, by reason of him who hath subjected it : that is to say, sinfull man. As for the Civill State, in how broken and unsettled a condition that is for the present, I neede not tell thee : for that is the breach whercof the generallity of men are but too too sensible. And as for the Church of God it selfe, is not that in a broken shattered condition, now if ever? are not professors of Religion all to pieces almost in every place? I had almost compared the condition of the Church at present to a ship that is wrackt, here swims one plavke, there another, It may be scarce two whole planks to be found together. The Lord helpe us, what sad and numerous or rather innumerable breaches are in the midst of us at this day. And yet alas, our hard hearts do still remaine unbroken. Adde to all that
hath

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hath been spoken, that thou who readeſt
this booke haſt, it may be, many breaches
in thy holineſſe, many in thy peace,
ſeverall breaches in thy name, eſtate,
friends, and comforts of every kinde;
and yet perhaps after all this a heart in
a greate meaſure hard and unbroken. It
is great pity that ſhould not be broken of
all the reſt, were that broken as it ſhould
be, it would conduce to the making of all
the reſt whole againe. It is indeed a
difficult worke to breake a hard heart;
but thorough Chriſt enabling thee thou
mayeſt doe that and all things elſe: be
ſtrong therefore in the Lord and in the
power of his might, and ſo goe forth to
encounter this mighty Gyant, thy hard
heart, I meane. Wreſtle with God in
prayer for a ſoft heart, and reſolve not to
let him goe till he have bleſſed thee
therewith, as Jacob did in another caſe.
Begge of him who triumphed over prin-
cipallities and powers, and made an o-
pen ſhew of them upon his Croſſe, which
was

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was the time of his greatest humiliation that being now exalted to the right hand of his Father he would enable thee to triumph over thy hard heart, which is his enemy no lesse then thine, and to make thee more then conquerour on that behalfe. He that hath promised to break the Serpents head can with greatest ease break thy heart. And who can tell but that he may please to doe it, at least in part, with the little hammer of this ensuing discourse, if thou be willing to come under the stroke of it. If this little Treatise, with the blessing of God upon it, shall prosper in thy hands (or heart rather) as I desire with all my soule it may) give God the glory; and seeing the author himselfe is where thy prayers cannot reach him, where and where only the people of God are indeed above all such duties and ordinances (I mean heaven) substitute me in his roome as the object of thy hearty remembrances at the throne of grace: which if thou shalt please

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to doe, I shall thinke my selfe well ap-
payed for my poore endeavours in the
perfecting and publishing of it for thy
use and benefis, as also obliged to be fur-
ther servicable to thee, as God shall here-
after enable me, Farewell.

Thine in the service
of the Gospel,

SAMUEL ROWLES.

From my Study in Thistleworth,
March 26. 1652.

Elis perkins

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A
T R E A T I S E
O F
Brokennesse of Heart.

Psal 51. 17.

*The sacrifices of God are a broken spirit;
a broken and a contrite heart O God,
thou wilt not despise.*



He title of this Psalm sheweth us both the Author (or rather Penman) and occasion of it, being stiled a Psalm of David, when Nathan the Prophet came unto him, after he had gone in to Bathsheba, which story you may reade at large in, 2 Sam, 12. 1. and so onwards. The Psalm it selfe doth excellently suite the occasion, being full of humble and sorrowfull acknowledgement of the greatnesse of his offence, as you may see verse 3:4.
I acknowledge my transgressions and my
B sinne

sinne is ever before me. Against thee, thee onely have I sinned and done this evill in thy sight, &c. so likewise in other verses of the chapter. And as he condemnes himselfe, so likewise doth he expressely own the righteousness of God in the judgement which was denounced against him, as it is written *vers. 4. That thou mayest be justified when thou speakest, and be cleare when thou judgest.* You have also in severall verses of this Psalm earnest supplications made unto God (doubtlesse with strong sighs and groanes) by this holy penitent Prophet; as in the first place, that God would take away the guilt of his sinne, so *vers. 1. According to thy tender mercyes blot out my transgressions.* 2. That God would take away the filth of his sinne, so *vers. 2. Wash me thoroughly from mine iniquities, and cleanse me from my sinne.* 3. That God would preserve him from relapsing

lapsing into the same sinne or finnes of like nature; for which purpose he prayes, v. 10. that God would create in him a cleane heart; probably in reference to his uncleane sin And in the 14 *vers.* that God would deliver him from bloud-guiltinesse, probably with relation to his having shed the innocent blood of *Uriah*. In the fourth place he begs of God to restore unto him the joy of his salvation, to make him heare joy and gladnesse, that the bones which he had broken might rejoyce. Furthermore he promisseth unto God, that if he will doe for him according to the tenor of his requests, namely pardon his sinne, he will thorough his grace enabling him, teach transgressors his wayes, and be instrumentall that sinners may be converted to him, *vers.* 13. as also that his tongue shall sing aloud of his righteousness and his mouth shall shew forth his praise,

vers. 14, 15. If God did so much regard sacrifice and burnt offrings, he saith he would not spare for them, vers. 16. *Thou desirest not sacrifice, else would I give it.* If thousands of rams and whole rivers of oyle might have beene acceptable to God, he would have offered them with all his heart. But he knew there was somewhat else which God did more looke at then all the burnt offrings and sacrifices that he could present him with; of which he makes mention in the words of the text, vers. 17. *The sacrifices of God are a broken spirit.* It is put in plurall number, *The sacrifices of God*, for emphasis sake, thereby intimating that a broken heart is more worth to God then many outward sacrifices; yea, then all of them put together, not, but that other sacrifices were of some account with God in *Dauids* time, especially if they were joyned with this inward sacrifice

sacrifice of a broken heart ; but this
alwayes had the preheminence in
Gods esteeme, even in those dayes
when he did appoint so much out-
ward worship to be used. Of the
verses which doe follow the text we
shall need to say nothing; onely this
we may observe from them by the
way, namely, that *David* was not
unmindfull of the Church its pub-
licke good, when his heart was as
full as it could hold of griefe and
sadnesse by reason of the weight and
burthen of his sinnes, together with
the absence of the light of Gods
countenance, which was so grievous
to him, that he saith, it broke his
very bones, *vers. 8. That the bones
which thou hast broken may rejoyce.* A
high expression indeede: you know
that sicknesse and sadnesse may
weare a man to nothing but skin and
bone; may make a very Anatomy of
him, and yet never a bone of him be

broken thereby yet when *David* was in this low bone-broken condition he forgets not the Church of God, but prayes heartily for it, *vers. 18. Do good in thy good pleasure unto Sion and build thou the walls of Jerusalem:* of this by the way. Returne we to the words of the text. *The sacrifices of God are a broken spirit, &c.* It were needlesse to divide the words being one single proposition. The doctrine which is held forth in them we shall commend unto you in these words.

Doct. *A broken heart, a soule humble for sinne is a sacrifice well pleasing to God;* you have this truth averred once and againe in this Psalm, yea in this one verse. First, In that a broken heart is called Gods sacrifice; it is thereby intimated to be well pleasing to him; God will not own those things for his, he will not call them by his name which he hath no pleasure

pleasure in. *Is this such a fast as I have chosen, to hold downe his head as a bul-rush, and to spread sackcloth and ashes under him? wilt thou call this a fast, &c. Isaiab 58. 5.* as if God should have said, wil you offer to call such a fast as this, my fast? Gods fast? It is no fast of mine, It is your own, you have not at all fasted unto me in this. That which makes for our purpose is, that God will not have that called his, which is not pleasing to him. So then forasmuch as a broken heart is called Gods sacrifice, this very expression, if there were no other, doth speake it that which pleaseth him. But there is another expression or two in the text which are observable for this purpose. The one is, that a broken heart is called The sacrifice of God; which you know is a note of eminency; as when we say, Christ was the word of God, that is the word of words,

the essentiall word: or Christ is the Sonne of God, that is, the Sonne of God in a more speciall way, namely by eternall generation. Secondly, In that a broken heart is said to be the sacrifices of God and not onely one of the sacrifices of God; it speaks as if this sacrifice were instead of all others, did containe all other sacrifices in it *eminenter* (as Philosophers speake) as if God could be satisfied with such a sacrifice as this, though he had no other but this, &c. But the third and last expression in the text is most emphaticall, *A broken and a contrite heart O God thou wilt not despise.* Here are two expressions used to signifie brokennesse, namely broken and contrite, which may signifie thus much to us; that if the heart of a man be ever so much broken and shattered with sense of, and sorrow for sinne, be a man ever so vile and worthlesse in his own eyes, though

though he account no more of himselfe, then of a broken potsheard or earthen vessell that is dashed in pieces, yet God will not therefore despise, nay indeed he will respect him the more for it. Though men are wont to trample when the hedge is low, and to slight those that are in a broken condition, broken in their estate, and broken in their spirit by much sadnesse, yet God will not doe so. There is much in this phrase, *viz.* that God will not despise, &c. It is a plaister which doth excellently fit the wound of a broken heart. That which men in such a condition are wont chiefly to fear is, that God, who is a great, a glorious, and holy God, will not vouchsafe to take notice of such poore vile sinful creatures as they are; or of any thing which can come from them. They think they are as vile, yea more in Gods eyes then they are in their own. As if God

should have said in so many words by the mouth of his Prophet, I know what poore broken-hearted sinners doe thinke, their secret thought is, that I will despise them, because they are so despicable in their own eyes. No such matter, saith God, by his Prophet here, appealing to God. *A broken and contrite heart O God thou wilt not despise*; that is, thou wilt accept, thou wilt have respect unto it, thou wilt smell a savour of rest from it, as from a well pleasing sacrifice, &c. So much of the truth of the doctrine evidenced from Scripture. In the further pursuance thereof we shall this doe; namely, shew you in the first place what this broken heart is which is said to be a sacrifice well pleasing to God; & wherein it doth consist. Secondly, what it is that causeth brokennesse of heart. Thirdly, why it is that God will not despise a broken and contrite heart, but
accepts

accepts of it as a sacrifice so well pleasing to him. Of these in their order. 1. *Quest.* What is the brokennesse of heart here spoken of, or wherein doth it consist? *Ans.* Hereto we shall give answer, First, more generally, Secondly, more particularly. First, In the generall take this account of it. Brokennesse of heart is a true grieve and sorrow in the sight of our sinnes. Heart-breaking as well in Scripture phrase as in our common language denotes deep sorrow; so it is taken *Act. 21. 13.* *What doe you weeping and breaking my heart,* said *Paul*, to those who dissuaded him from going to *Jerusalem*, which you know is the same as if he had said, why doe you thus grieve me, and fill me with sorrow at my departure by weeping over me. We may also gather, that by heart-breaking is meant sorrow; forasmuch as God is said to dwell with him who is of an

an humble and contrite spirit, to revive him; which reviving presupposeth drooping and sadnesse. The soule that is not cast downe with sorrow needes no reviving. But every kinde of sorrow is not the brokennesse of heart here spoken of, but onely that kinde of sorrow which we spake of even now, namely, sorrow for sinne. There is a sorrow called *worldly sorrow*, or heart breaking, which is said to worke death, God hath no pleasure in seeing his people breake their hearts after such a fashion; nay, he hath commanded that in respect of outwards men should be so far from breaking their hearts with sorrow, that they should mourne as if they mourned not. But godly sorrow which is said to work repentance never more to be repented of, that is the brokennesse of heart here commended, as may appeare from *Isa. 57. 15*, where a broken heart is

is twice in one verse joyned with an humble heart, as being convertible termes. *I dwell with him that is of an humble and contrite spirit, to revize the spirit of the humble and contrite.* Now you know that great trouble of spirit occasioned by outward crosses is not true humility; for such affliction of spirit may stand with great pride and great hardnesse of heart; yea, it may arise from pride. By how much more proud the heart is, by so much more will it rage and take on when it meetes with opposition; like waves that swell and roare and dash themselves in pieces against those rocks which stand in their way. If you looke also into the 66 chapter of *Isaiah*, vers. 2. there are two passages in that verse which doe manifest that by brokennesse of heart must needs be meant sorrow for sin, and not any other kind of sorrow. A broken heart is there called a poore spirit

spirit, and a spirit which trembleth at the word of God. *To him will I looke that is poore, and of a contrite spirit, & that trembleth at my word.* Now a man may be much broken with afflictions, and yet be farre from that poverty of spirit to which Christ pronounceth the blessing, *Blessed are the poore in spirit.* A mans heart may be as much lifted up within him when he is poore, naked in outward respects, as if he were rich and full and wanted nothing. It is onely a true sight of sinne which can work true poverty of spirit. So whereas a contrite heart is said to tremble at the word of God, you know that is usually a fruit of mens being sensible of their sinnes, and not of outward troubles, to make them tremble at the word of God. Thus have we proved to you, that by brokennesse of heart is meant a true and godly sorrow for sinne. Come we
now.

now to shew you more particularly, wherein this brokennesse of heart doth consist, which is as followeth. It doth consist first in a thorow conviction of the ugly nature of sin. I call that a thorow conviction of the ugliness of sinne, whereby men are not onely inclined to thinke of sinne as an ugly deformed thing, but are altogether perswaded that it is so, and doe no more question it then they question the ugliness of any thing which is abominable to the eye or against which they have, a natural antipathy. As those that have a natural antipathy against any kind of creatures, &c. Or rather we may describe a thorow conviction thus, namely, it is such a conviction of the loathsomenesse of sin as is effectual to perswade with men to endeavour the forsaking of it. Observe that we doe define brokennesse of heart to consist in a thorough conviction

conviction not meerly of the dangerousnesse of sin or evil consequences thereof, but in conviction of the ugly nature of sinne as it is contrary to the holy nature and righteous law of God; see a text for this purpose namely *Iob. 42. 51. 6* *I have heard of thee with the hearing of the eare, but now mine eye seeth thee; therefore doe I abhor my selfe and repent in dust and ashes.* That which made *Iob* abhor himselfe was the sight of God; and how did that doe it? why thus; the more he beheld God, the more he did observe his own contrariety to God by reason of sinne; whence sprung that selfe abhorrence of his. And this is the first particular wherein brokennesse of heart consists. Secondly, It consists in true mourning for sinne. They goe about to divide betwixt things that are inseparable, who say their hearts are affected with a true hatred of sinne, and yet are not

not broken with reall sorrow for sinne. Hatred of sinne and sorrow for the commission of it doe alwayes goe together. In the 12 of *Zachariah* vers. 10. you have the repentance or broken heartednesse of the Jewes, which is there prophecied of, thus described. *They shall looke upon me whom they have pierced, and they shall mourne for him as one mourneth for his only Son, and shall be in bitterness for him as one that is in bitterness for his first borne.* Thirdly, in shame of heart and soul that we have sinned. Shamefulnesse in respect of sinne doth constantly attend broken heartednesse, yea our being ashamed of sinne doth much helpe to breake our hearts for sinne. See what is said of broken-hearted *Ephraim*, *Ier. 31 19.* *After I was instructed I smote upon my thigh, I was ashamed; yea even confounded because I did beare the reproach of my youth.* Broken-hearted sinners reflect
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upon the dayes of their vanity before conversion, as a great reproach to them. They blush to thinke what they were before God called them, I was a blasphemer; a persecutor, an injurious person, doubtlesse with no small shame he speaks it; If one that were afterwards a great personage advanced to some great preferment had formerly been a scullion or kitchen boy, how ashamed would he be to be told of it; yea if he did but thinke of the meane offices which he had done in his time, it would much abash him, especially if he were a man of a proud spirit. So broken hearted sinners when they call to minde what base drudges they have beene to sin and Satan, & what fordid worke they have been imployed in by them formerly, it filleth them with shame and confusion of face; not because their spirits are proud (for this is not pride in them) but because
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because they are raised up to a holy disdain and contempt of sinne, as of that which is the greatest badge of dishonour that can cleave to them. Noble personages are not more ashamed of having their blood stained by treason, then broken hearted sinners are of those stains of sinne which have cleaved to them. Nor are they onely ashamed of the dayes of their vanity, but also of the vanity of their present dayes, &c. Fourthly, broken heartednesse consisteth in selfe-denyall and resolution to forsake sinne for the time to come. A broken heart is alwayes a selfe-denying heart, and it must needes be so, because broken hearted persons are very sensible of their own unworthinesse, and consequently apt to thinke every good thing too good for them, as he that said, he was lesse then the least of all the mercyes of God. The reason why
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men are so hardly brought to deny themselves, in any thing which may any wayes gratifie them, is this, namely, because thorough the selfe-love that is in them, they doe thinke nothing too good for themselves. Now when humility and broken heartednesse hath once taken men of from this conceipt, and made them to thinke the quite contrary, namely that every thing is too good for them, they can safely deny themselves in this or that which they would otherwise seeke to enjoy. By how much more of selfe denyall is in any man by so much more is there in him of broken heartednesse; and by how much more of broken heartednesse, by so much more of selfe denyall. You know that famous instance of the Prodigall returning to his father with a broken heart, *Father, saith he, I am unworthy to be called thy sonne, make me as one of thy*

thy hired servants. A broken heart will deny it selfe in many things ; as for example, not onely in the pleasure which it might have in repeating sins formerly committed , against which it doth firmly resolve, in the strength of Christ : but also in those lawfull actions w^{ch} may any waies give occasion unto relapsing into former sins , or be any appearance of setting their faces towards them. Yea such a person will be apt to deny himselfe in the lawfull use of that which he hath formerly abused, through excesse, as wine, company, recreation, &c. 5. It consists in (or rather is alwaies accompanied with) self accusing and condemning before God Out of the abundance of the heart the mouth wil speake. Persons that are full of self judging wil fall to self accusing , and from thence to self condemning. The diavel (who is called the accuser of the

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the brethren) might spare himselfe that labour, forasmuch as broken hearted sinners are as forward to accuse themselves, as he can be. How highly doth *Paul* charge himselfe, whom he calls *the greatest of sinners*. *David* doth much accuse himselfe in this and severall other Psalms, and condemn himself also. For then is a man said to condemn himself, when he acknowledgeth that God were most just if he should condemn him, in respect of any argument which can be drawn from himselfe to the contrary; what may be alledged to the contrary in reference to his surety *Jesus Christ*, is another matter, &c. Men that Pharisee like doe stand upon their terms, and goe about to justify themselves before God; I do not speak of pleading their sincerity (for that is lawful in some cases) but rather their innocency in a great degree, as if they were no great sinners,

ners, but like the cloud which the Prophet *Malachy* saw, at the first of the bignesse of a mans hand; sinners of a small size, I say, they who so justifie themselves may talke much of broken heartednesse, but they never knew indeed and in truth what it meant. Men that take up a new fashioned kinde of praying (new in reference to those prayers which are recorded in the word, as also which have beene used amongst Gods people generally) leaving out the confession of sinne, and taking of shame to themselves for it, it is to be feared have their hearts little broken in that duty. Sixthly, broken heartednesse consists in selfe abhorrence, as was instanced before in *Job*. A man that hath a noysome disease upon him; as an overspreading leprosie, &c, is not onely offensive to others, but also loathsome to himselfe. He is an abomination to himselfe, so that

that he could even leape out of his skin, if he knew how. So it is with broken hearted sinners : they are even an abhorring to themselves, by reason of the leprosie of sinne which cleaves to them. Hence *Paul* cryed out, O wretched man, who should deliver him from his body of death which he carryed about with him? Because he could not tell how sinne and his body could otherwise be parted, then by parting soule and body; he did long to be rid of his very body. As a man that is given to cleanlinesse, if any vermine come neere him, begins to be sicke of himselfe, or at leastwise of his cloathes, and longs till he be shifted. So *Paul* did long to put off his mortall body, because the loathsome vermine of sinne did breede in it doe what he could; and to put on immortality, in which condition, all filth would be done away. You know sinne is
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asmuch as we have proved it to be a sacrifice well pleasing unto God; Who would not think it worth his while to enquire, whether himselfe and his services be such as God accepts? *Quest.* But how may we come to know whether our hearts be truly broken for sinne or not? *Ans.* For the discovery hereof, you may have recourse unto the description of broken heartednesse laid downe in the beginning of this discourse: in which we told you that brokennesse of heart did consist in these severall particulars, namely, in a thorough conviction of the ugly nature of sin. Now put the question to your hearts; are you convinced of the evill of sinne, after such a manner as is there described? nextly, in being really ashamed of sinne? Now doe you finde this also, viz. that sinne is matter of great shame and confusion of face to you? that you looke upon
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sinne as that which is your great reproach? Thirdly, what mourning and relenting of heart is there in you for the commission of sinne? is it matter of griefe and lamentation to you? Fourthly, hath the sight and apprehension of your sinnes brought you to the unfained deniall of your selves, looking upon your selves as lesse then the least of the mercies of God, by reason of them? Fifthly, are you come to that, passe, as even to loath, abhor, and be weary of your selves by reason of sinne? Sixthly, doe we judge, accuse, and condemne our selves before God sincerely for sinne? adde hereto a seventh signe of broken heartednesse, which hath not as yet beene mentioned, and that is, doe we really pity those that hang downe their heads, and are perplexed by reason of sinne? men that have been in the same condition with others who are

in any kinde of misery are most inclinable to pittie and commiseration. Upon this account it is said of Christ, *that we have not a high Priest who knoweth not how to be touched with our infirmities; in as much as he was made like unto us in all things, sinne excepted.* It is also thus written, *Heb. 2. 18. For in that himselfe hath suffered being tempted; he is able to succour them that are tempted.* Men that have beene exercised with any kind of bodily infirmities, as gout, stone-collick, are best able to pittie those who have the like infirmities; So they who have themselves known what belongs to a broken heart, will expresse it by their sympathy with others who fall into the same condition. Not but that it is matter of rejoycing to see the hearts of our friends broken with godly sorrow, if we consider the fruit and effect of it, but if we consider it meerely as it
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is in its selfe, what is said of affliction, is true of brokenheartednesse : *No affliction is joyous for the present, but grievous ; but it worketh the peaceable fruits of righteousness for them who are exercised therewith.* So broken heartednesse is not joyous for the present, and in that regard it calls for pittie and sympathy, though it doe afterwards worke the peaceable fruits of righteousness. We pittie our friends when their Physicke doth make them heart sicke, though we know it will doe them good in the conclusion. Thus much shall suffice of the use which is by way of examination, &c. 5. Use. this should exhort us to labour to get broken and soft hearts. For motives whereunto consider these following particulars which are reducible to two generall heads: 1. The danger, evill, and inconvenience of a hard unbroken heart. 2. The bene-

fit of a ſoft, broken heart: under each of which we might ranke many particulars &c. The evils enſuing upon a hard heart are as follow: 1. God will not accept, but reje& an hard heart, together with all that which proceedes from it, &c. See *Jer. 4. 3.* *Breake up your fallow grounds, ſow not amongſt thornes, circumciſe your ſelves to the Lord, and take away the foreskins of your hearts, leſt my fury breake forth like fire, and burne that none can quench it.* How farre is the great God from accepting thoſe, the fallow ground of whoſe heart is not broken up, ſeeing he doth here threaten, that the fire of his wrath ſhall break forth upon them, and there ſhall be none to quench it. *And thou by thy hard and impenitent heart, ſaith the Apoſtle, treaſureſt up to thy ſelfe wrath againſt the day of wrath.* That is, all any man ſhall get at the hands of God by a hard heart, namely, a treaſure of wrath,

wrath; you know that God doth chiefly eye with what hearts men do bring their services before him: So that if men pray with ever so much appearance of zeale and fervency, if they fast ever so often, if they give ever so much Almes to the poor, if they make ever so large professions of religion, &c. and their hearts under all this doe still remaine hard and unbroken, it is as if they had done nothing at all. All their bodily exercise will profit them very little &c. 2. A hard heart will shut out all that which would come to doe us good. If we have hard hearts, mercies will not winne us, judgments will not affright us. Looke how it is with men of harsh dispositions and inflexible natures, use faire meanes to them, and you stirre them not, use fowle meanes, and they are still at the same passe of insensiblenesse: you had as good threaten a

wooden post, or speak to it friendly, and it would be to as much purpose as to threaten such men or to intreate them friendly. Just thus it is with a hard heart. It is like stony rocky ground, no seede of grace will thrive there, how should faith thrive in a heart that is insensible of sinne? will they goe to Christ for life, who apprehend not that they are lost, and dead in themselves. How should repentance flourish there, where sin is not felt? how should they love God much, who doe not apprehend that they have many sinnes, which had neede to be forgiven? A hard heart is so farre from being better for mercies, that it waxeth worse and worse under them. It turneth the grace of God into wantonnesse, Because judgement is not speedily exercised upon the children of disobedience, therefore is the heart of the children of men set to doe evill. And
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not onely so, but they doe take occasion by the judgments of God also to waxe worse and worse. As they are smitten they revolt more and more, like the smiths anvill, the more it is beaten upon, the harder it growes. The more plagues God did send upon *Pharoah*, still the more hard and insensible he did grow. A hard heart is like the clay that is made more hard by contrary causes: both by the warme sunshine, as also by the cold frost. If God put not more then ordinary efficacie into the meanes, a hard heart will rather be worse then better for them, &c.

3. We can never hope upon good grounds to enter into Heaven with unbroken hearts. None shall dwell with God hereafter but those with whom God dwels here. Now the text saith, that God doth dwell with him that is of an humble and contrite heart, thereby intimating that

God dwels not with them that are of proud unbroken hearts. *Thou by thy hard and impenitent heart treasurest up unto thy selfe wrath against the day of wrath, Rom. 2.* That's all a man gets by a hard heart. We reade of some, who when they shall come at the day of Judgment and knock saying, *Lord, Lord, open to us*; shall receive this answer, *I know yee not, depart yee workers of iniquity; for when I was hungry yee fed me not, &c.* And doe you thinke that hard hearted sinners shall receive any other answer then this, *Depart &c.* For when I knocked at the doore of your hearts yee would not open to me, *though my locks were wet with the dew of the night, therefore now will I not open to you.* If you observe who they are whom Christ pronounceth blessed in his Sermon, *Matth. 5.* *Blessed are the poor in spirit, &c.* You will finde that the most of those which are there mentioned

tioned are men of a temper as contrary to hardnesse of heart, as white is to blacke. Our Saviour doth there pronounce them blessed who are poore in spirit, who mourne, who are meek, who do hunger and thirst after righteousness; now these are the properties of broken hearted men, and there is nothing more contrary to them then a hard heart. Thus have we set before you the great evils attending upon a hard heart, namely, it hinders our acceptance with God, suffers us not to reape benefit by what would otherwise do us good; and which is worst of all, it shuts Heaven gate against it; which three things are most true concerning it, if by a hard heart you understand a heart not in the least truly broken for sinne &c. Come we to the second sort of motives which we promised to speake of, namely, such as are taken from the benefit
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and usefulnesse of a broken heart. The benefits of a soft heart are as follow. 1. A soft heart is fit to receive any Grace, as soft wax is fit to receive any impression. Metal being softened by fire, is fit to be wrought in such manner as the artificer doth desire to have it. When God is about to stampe his image upon the soule of a man, the worke of grace I meane) his manner is to prepare the heart thereunto by breaking and softning of it with the power of spirituall conviction. As those we read of in the *Acts*, who were pricked at heart, which is the first good we heare of them. It is said of the spirit, that he shall convince first of sinne, and then of righteoussesse. As ground is prepared to receive the seed by being first ploughed and broken up, so likewise is it with the hearts of men. It is said That *the bumble God will teach*, God makes
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men teachable by humbling them, and then he teacheth them. *Thou bindest man in cords of affliction, and sealest up instruction to him*: why then? namely because men are usually most humble and broken in a time of affliction; and therefore most teachable at such a time. Now it is a great matter to have our hearts fit to receive good, as Scripture counts fitnessse, because such a heart is neare unto good; good doth as it were lye at the doore of such a heart. Many mercies are long comming, because the heart is long in fitting to receive them. And it is the manner of God in dispensing of mercies, first to look that the heart be made fit to receive them: as a wise Physitian will not give strong physick till he have prepared the body of his patient for it; A smith will not strike his iron till he have first made it hot, and so capable of impression from his blow.

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Though God could perfect severall kinds of worke in an instant, yet it is his manner to doe things gradually, as first to fit men for mercies, and then to bestow mercies upon them, *humble your selves under the mighty hand of God that he may lift you up in due time.* If God give men good things before such time as they are fit for them, he gives them usually in wrath and not in mercy, for their hurt and not for their good. It is therefore a great benefit to have our hearts fit to receive good. So much of the first motive. 2. God will take up his abode in thy heart, if it be an humble heart; yea Christ will come, and the spirit will come and take up their abode in thy heart, if it be a soft heart. *Isa. 57. 15. Thus saith the high and holy one, I dwell in the high and holy place, with him also that is of an humble and contrite heart, to revive the heart of the contrite ones.* Now this
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is an exp^{re}ssion which speakes much intimacy and nearnesse for God to say that he dwells with them that are of an humble spirit. It is a steppe towards familiarity to dwell in the same towne, a further steppe to dwell the next doore to any neighbour ; but beyond either of these, to dwell in the same house with any friend; how happy would a sick man think himselfe if he had an able Physitian dwelling constantly in the house with him, so as to be alwayes at hand when he hath any occasion to make use of him. God dwells with broken hearted sinners for that very end that he may revive them. If any friend in whose company you take great delight, so much indeed that you are not well without him, should say, well, rather then you shall be melancholly for want of my company, I will even come dwell with you for altogether; would you
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not count it a great priviledge? how much greater priviledge is it to have God, and Christ, and the spirit dwel with us? Oh! who would lose such a priviledge rather then be at the paines to breake a hard heart? 3. An humble, a soft heart is in the best capacity to be freed from sinne. Looke how it is with the ground whilest it is hard and fast bound with frost, there is no getting up the weedes if you would ever so faine; but when the raine descends upon it and softens it, then you may pluck them up with ease. Sinne is bound up in the hearts of men whose hearts are hard, as weedes are bound in the ground in frosty weather, but when it waxeth soft it may be plucked up by the rootes. God doth sometimes suffer sinne to continue in greater strength and vigour in the hearts of his people then it otherwise should, on purpose to humble them, as knowing
that

that nothing can be matter of greater humiliation to a gracious heart then the power and strength of sin within it. Some thinke that by the messenger of Sathan which was sent to buffet *Paul*, that he might not be puffed up with revelations, we are to understand some sinne whereunto he was tempted, as a meanes to keep him humble; seeing then it is the manner of God sometimes to break the hearts of good men by suffering their sinnes to remaine in a great measure unsubdued (as some good men that are subject to violent passion, pensivenesse, and discontent of spirit) broken heartednesse must needes make way for the delivering men from the Tyranny of their sins; for if you take away the cause of sins continuance in good men which is oftentimes the want of due humiliation and brokennesse of heart, the effect will follow. 4. A soft heart is fit to receive

receive all sorts of good things. *John the Baptist* is said to have prepared the way of *Christ*, now you know the great Doctrine which *John* insisted upon was repentance or broken heartednesse; as being very preparatory to the great worke of *Christ*, which was to binde up the broken hearted, and to proclaime liberty to the captives, to bring the glad tidings of salvation into the world. Tidings of pardoning grace is most acceptable and welcome to a broken heart. A broken heart is fit for comfort, counsell, mercy, grace, and indeed what not that is truly good. If you would know in what respect a broken heart is most fit for any kinde of good, take this brieve account of it.

1. A broken heart stands in the most need of mercy, as comfort, &c. A man is then most fit for meate and drinke when he is most hungry and thirsty; and so stands in the greatest neede

need of it. He that hath not so good an appetite is not so fit to eat. 2. A soft heart is in the least danger of getting hurt by mercies, of being spoiled with kindnesse; as we sometimes say of children, they are spoyled with kindnesse. It is not so apt to be puffed up with mercies and to turne them into wantonnesse as others are. 3. It receiveth mercy most thankfully, and in that respect is most fit for mercy. Beggars by how much lower they are brought thorough want, by so much more thankfull will they be for any small almes that is given them; whereas those that are not sensible of much want begin to looke bigge if you offer them a small matter. 4. Broken hearted Christians make the best use and improvements of their mercies, and therefore are most fit for mercy. They who thinke themselves most unworthy to receive are alwayes most
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moſt carefull what and how to render, &c. 5. The fifth benefit of a ſoft heart is, a ſoft heart is moſt fit to doe any thing that is good, as to pray, heare, receive the Lords ſupper, or performe any other duty acceptably. Indeed no heart but a ſoft heart is fit for duties, or can performe them as they ought to be performed. Prayer that proceedes not from a broken and contrite heart, though it be joyned with faſting, is as no prayer, no faſt in the ſight of God. If we be frequent in hearing the word; and have not our hearts broken and humbled thereby, we loſe the benefit of that duty. So likewiſe, if we come to the Lords Table, and then behold the body of Chriſt broke with unbroken hearts, we ſhall goe away as empty as we came, and do God as little ſervice in coming as if we had ſtaid away. And it muſt needs be ſo that a ſoft heart ſhould

should be most fit for duty, because an humble selfabasings temper is the best posture for the soule to draw nigh to God ; and not onely so, but this is further observable, namely, that humility and brokennesse of soule fills men with zeal and activity for God; an humble heart thus thinkes with it selfe, I have hitherto beene very unprofitable, it is little service, scarce worth speaking of, that God hath had from me as yet ; Oh how shall I redeeme time for God ? how shall I make amends for my former baseness and uselesnesse ? If God will but honour my utmost endeavour to be any wayes instrumentall for his glory, how happy shall I account my selfe, &c. 6. The sixth and last benefit of a soft heart is, that it doth fit for a Kingdome, for Heaven and happinesse. We read of being made meete to be partakers of the inheritance of the Saints in light ; now
broken.

brokennesse of a heart is a thing greatly conducing to the meetnesse for an inheritance in light there spoken of. And that it is so, will appeare, if we shall but consider what is the worke and employment of Saints and Angels in Heaven. Is it not to admire and adore God, and to sing everlasting Hallelujahs? Now, who so fit to praise and to admire God, as broken hearted humble men. I can but thinke how poore humble hearted Christians will stand amazed and astonished at the day of judgement, when God shall call them to his right hand, when Christ shall bid them sit downe together with him, and judge the world. Do you thinke they will not be full of such thoughts as these? Alas, what were we, or what are we, that God should thus delight to honour us; that we should be made Kings and Queenes unto God, when thousands
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of the great ones of the world are cast downe to hell. Surely they will cry out, *Not unto us O Lord, not unto us, but to thy name be all the Praise and Glory.* For by grace we are saved: by free grace alone are we saved; *Hallelujah.* Thus have we set before you the severall benefits of a soft heart, so much shall suffice by way of motives, to put us upon endeavouring after the getting of soft hearts. *Qu.* But peradventure some will be ready to aske. How may we come by soft hearts; which we have heard to be sacrifices so acceptable to God? By what meanes may we attaine thereunto? *Ans.* That it may be attained in the use of meanes, such Scriptures seeme to signifie wherein God calls upon us, to rend our hearts, and to plow up the fallow ground of our hearts, &c. Now the meanes to be used are as follow. 1. *Meanes.* We must attend upon the word of God.

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For that is Gods hammer to breake the heart, and we must heare it with reverence, faith, and diligence, else it will harden our hearts and encrease our condemnation. It had wont to be no strange thing to heare of hard hearts broken by the power of Gods word: sometimes severall in some one towne or village, and that within the space of a few years. There is the same efficacy in the word now as was then, were it not that the prejudice which is in the minds of men against it, and great neglect and contempt of it did intercept the benefit which they might otherwise receive by it. That it is the proper worke of the word of God to soften mens hearts (I meane as an instrument in the hand of the spirit) I may make appeare from this experiment: you see when the word of God doth not soften mens hearts, usually nothing else doth, the worke remaines

remaines undone. Men ordinarily carry hard hearts with them to their graves, when they will not make use of the word of God wherewith to breake them. See *Hab. 4. 12.* *The word of God is quick and powerfull, and sharper then any two edged sword, piercing even to the dividing of soul & spirit, and of the joynts and marrow, &c.* David prayes that God would sanctifie him by his truth, his word is truth. Now brokennesse of heart is a great part of sanctification, &c. 2. *Means,* we must take away that or those sins which doe harden our hearts: Sin is the great cause of hardnesse of heart. It is like some evill humour which is got to a head, and causeth a great swelling and hardnesse. There is no mollifying the place until such time as the evill humour which is in it be either dissolved or dissipated. There are some kinde of sins which doe more especially conduce to
E hardning

hardning of mens hearts ; as for example, scandalous sins , sins against knowledge, sins which have much of a mans understanding and will in them ; deliberate sins, sins committed upon very slender temptations ; delightfull sins, customary sins, sins which begin to justifie themselves, and to put men upon pleading their cause, or at leastwise extenuating and making light of them. It is impossible for a man to keepe a tender conscience, if he will entertaine any one sinne as his constant welcome guest. I might shew you severall wayes whereby sinne doth harden mens hearts. One is this : any sinne that a man doth allow himself doth as it were shade his soule, that is, keepe off the warme beames of the light of Gods countenance which would otherwise shine upon it; you see how it is with the high wayes, such as lye open to the sun beames
are

are soone melted, though there have
beene ever so great a frost; but those
places that are in the shade when the
Sun is kept off by hedges or the like,
continue to be hard when all the rest
are thawed. Sinne intercepts the
light of Gods countenance, keepes
back the warme rayes of the Sun
from shining upon the souls of men,
which is the most effectuall meanes
to thaw and melt them of any other.
Sinne breedes strangeness betwixt
God and men, causeth fallings out
between them; now as it is with
friends, when there is any falling out
or strangeness betweene them, they
begin to be hardned against one a-
nother, and they can speake and doe
that against each other without any
trouble, which they could not do at
another time, upon any termes, &c.
3. *Meane.* It were good to call to
minde every night what have beene
our failings that day & be humbled
E 2 before

before God for that or thoſe ſins
whatſoever they have been. We ſay,
Gutta cavat lapidem, Continuall
dropping upon makes the hardeſt
ſtone become hollow, ſo the moſt
ſtony heart would probably become
ſoft by the continuall dropping of
daily humiliation, and ſelfe exami-
nation. If the Sun begin to ſhine out
by that time it hath frozen but a day
or ſo, it will preſently thaw it. So it
is good for us to thaw the ice of our
hearts before it have beene ſo long
frozen that it will beare; you know
when ice is come to that paſſe, men
doe walke or ride upon it without
feare. He that ſhall but ſeldome call
himſelfe to an account for his miſ-
carriages, will goe nigh to grow ſo
bold in the interim that he will be
paſt feare of what conſcience can ſay
to him: yea he will alſo goe nigh to
have forgotten many ſins which
might be matter of deepe humiliati.
on

on to him, if they were fresh in his memory. Besides, that sinne doth oftentimes looke most ghastly upon men, and most like it selfe soon after the commission of it, whilest all circumstances are yet before them : whereas the sense and apprehension of it is apt to weare out by degrees, and like meat, that hath laine long in the stomack, it begins to be digested by little and little, till at length they complaine no more of it. If *David* did every day call to minde a sin committed long before, as that passage seemes to imply, *my sinne is ever before me, &c.* How much more should we each day call to minde the sins of the present day ? 4. *Meane.* We must labour to see our misery by reason of sinne. There is a world of misery which attends sinne ; the consideration whereof might serve greatly to humble us. For you know misery is a very humbling consideration, 'tis

hardly possible for a man to thinke himselfe very miserable, and yet be very proud at the same time. I need not put you upon considering what mischiefe sinne doth expose you to : it may suffice unto the breaking of our hearts, to think what misery sin hath actually brought upon us. It made *Paul* cry out, *O wretched man that he was; &c.* Gods people count themselves more miserable upon the account of that body of sinne which they carry about with them, then upon account of all the calamities in the world besides. Crosses could never make them miserable were it not for sinne; I meane, nothing like so miserable as now they doe. It is their frowardnesse and impatience which doubles and trebles every affliction.

5. *Meane.* We must consider of the great mercy of God towards us, in giving us hope that we shall be freed from hell, and received up into heaven.

ven. Some may thinke it strange that the mercies of God should be reckoned amongst the meanes of breaking mens hearts. And yet there is nothing more true, see *Rom. 2. 4.* *Despiseſt thou the riches of his goodneſſe and forbearance, not knowing that the goodneſſe of God leadeth thee to repentance?* Paul was able to ſay *Rom. 7. 25.* *I thanke God thorough Jeſus Chriſt, namely, for delivering of him from the condemning power of his ſinne; and yet he cryeth out in the verſe immediately foregoing, O wretched man that I am, &c. ſee Titus 2. 11, 12.* *The grace of God which bringeth ſalvation hath appeared to all men, teaching us, that denying ungodlineſſ we ſhould live ſoberly, righteouſly, and godly, &c.* Obſerve that he ſaith, the grace of God which brings ſalvation appearing to him did teach him to deny ungodlineſſe, and to live godly, &c. If an ingenuous ſpirit would ſet it ſelf to mourne

over any offence committed by it, it could use no more effectuall motive then the consideration of the severall favours and kindnesse received from them against whom the offence was committed. Now what greater favour is possible for a man to call to minde then this, that by the free grace of God in Christ he hath beene delivered from the wrath to come, and brought into the glorious liberty of the sonnes of God.

6. *Meane.* We must beg a soft heart at the hands of God, for if we aske it sincerely we shall have it, God having promised that whatsoever we shall aske in the name of Christ according to his will, he will heare us. Therefore let us presse him with his promise, as we have cause. You cannot please God better then by going to him for certaine mercies concerning which he delighteth to be sought unto by the sons of men: you know

know how well God approved of it when *Solomon* did aske for wisdome instead of asking gold and silver &c. Surely a petition put up for a soft heart will be every whit as acceptable or rather more, &c. There are certain requests which if men would be earnest with God in, and lay the stresse of their desires upon, would be greatly beneficiall and advantageous to them farre beyond those petitions which the most of men are wont chiefly to insist upon, and urge with the greatest strength and heate of affection. A soft heart is one of those, of which may be truly said what is spoken concerning Faith, namely that it is more precious and (let me adde more rare) then gold. Well might the Scripture say, *Rom. 8.26. We know not what to pray for as we ought, &c.* It being the manner of most men to pray most for what they have least need of, or will doe th:m

least good: and least for them of which they stand in the most need, and from whence they might reape the greatest good. If men be sick, how earnestly doe they pray for health, but if troubled with hard hearts how coldly doe they pray to have them softened? He that prayeth for a soft heart is under the encouragement of an excellent promise, namely, that God will take away the heart of stone, & give a heart of flesh, which promise surely is as applicable to the people of God in all ages, as that which was made to *Isaiah*, which the Apostle calls upon all believers to make use of, and depend upon, viz. *I will never leave thee nor forsake thee.*

There are two considerations which may put us upon praying for soft hearts, besides the promise of God, whereof we have spoken already: as first, we cannot glorifie
God

God with hard hearts. Men of hard hearts do sinne the greatest honour and service that is possible for men to doe it, and God the greatest dishonour and disservice. I shall make it out to you thus: He that commits sin, and is never troubled for it, or layeth it to heart doth upon the matter justifie it; and say in effect, that he hath no cause to be ashamed; that sinne is no such ugly abominable thing as the Scripture represents it, and hereby he doth sin as much credit and service as in him lieth: and on the other hand, he dishonoureth God as much, in that he makes light of breaking his righteous law, as if it were a smal thing so to doe. You cannot slight any man more, then in making nothing of offending him, as if it were not a pin matter whether he were pleased or displeased. Now this were a very good argument for a man to plead
with

with God, in relation to the obtaining a soft heart; Lord, thou knowest I cannot but dishonour thee, and honour sinne thy great enemy in a high degree, so long as my heart continueth thus hard; wherefore I beseech thee to soften it. 2. Men of soft and tender hearts are most like to be continued in the enjoyment of those good things which God hath bestowed upon them. Mercies bestowed upon hard hearted men doe many times prove like the seed sown in the stony ground, *Mark* 4. 5, 6. which had no deep rooting, so that it soon sprung up & withered. Such mens mercies doe oftentimes soon wither. When men doe turne the grace of God into wantonnesse, and take occasion from the light of Gods countenance to waxe more hard and proud (as the Clay that is hardned by the Sunbeams) usually God doth quickly withdraw the
light

light of his countenance from them, and leave them in darknesse; but when those beames doe melt the heart, and make it more and more soft, God is pleased oftentimes to let them abide longer with us, being improved for that end whereunto they were sent,&c. This may encourage us to pray for soft hearts,&c.

6. *Use.* This may serve for the comfort of all those who have broken and contrite hearts. Though men despise them, God will accept of them and love them. St. *James* reproves those, *chap. 2. 2.* who were full of their respects towards such as came into their Assemblies with Gold rings and goodly apparell, but despised the poor, saying, *stand here, or sit under my footstool*: thereby intimating, that in this carriage of theirs, they were altogether unlike to God, who is no respecter of persons upon any of those accounts,
and

and yet he hath more reſpect unto ſome then unto others, namely, unto thoſe who are of broken and contrite hearts. Great perſons look that it ſhould be accounted a high reſpect, if they vouchſafe now and then to beſtow a viſit upon them that are poore; How much greater is the reſpect and condeſcenſion of the great God towards broken hearted ſinners, in that he vouchſafeth not onely to viſit them now and then, but to take up his abode with them, to dwel with them. Though God doe ſometimes retire himſelfe, ſo that a broken hearted Chriſtian feares he is departed (as a man may think one that lodgeth in his houſe is not within, when he keepes cloſe, not willing to be ſpoken with) yet he alwaies dwels with the broken heart, to revive the ſpirit of the humble and contrite. Let broken hearted Chriſtians be of good cheer,
they

they may safely call God and Christ *Emanuel*, that is, God with them, &c. *Obj.* But will God shew mercy to, and accept of me, who am a grievous sinner? I cannot believe it.

Ans. Yes, God wil shew thee mercy, if thou beest an humble soule. *Obj.*

But I have been a grievous sinner, a notorious liver, and therefore I am justly humbled for my sins. *Ans.*

Thou must not look upon thy selfe, as thou hast bin, but as thou now art; if thou be humbled, the blood of Christ washeth thee from all thy finnes, how many and great soever they have been. I doe not say, that thou oughtest not to reflect upon thy former conversation, upon any account whatsoever. For you know that the Apostile *Paul* did call to mind what he had been, namely, a blasphemmer, a persecutor, an injurious person, &c. This he did in reference to the magnifying of Gods
grace

grace, in making him such as he was by grace; but I say, that in a time of trouble and perplexity of spirit we ought to look upon the present humiliation of our souls, and brokennesse of our hearts, as a ground of joy and comfort. *Obj.* But I am not worthy that God should shew me so much mercy as to accept of me.

Ans. No, nor ever wilt be worthy in thy selfe of any mercy, but God looks upon thee in Christ, and in him doth account thee worthy. Therefore goe to God in the name of Christ, that is the way to finde acceptance: For God is very ready to heare his peoples prayers, & to grant their requests; and he hath promised to heare when they call, and he takes delight to heare his people pray. Therefore this may encourage us to pray, for God wil hear. *Obj.* But will God heare and grant the prayers of all? *Ans.* No. They must be
godly

godly which do prevaile with God. They must be such as doe not allow themselves in any sin whatsoever. *If I regard iniquity in my heart, the Lord will not beare my prayers, &c.* Psal. 66.

18. Again, They that would prevaile with God must pray in faith, and with earnestnesse. Again, They must be constant in prayer, and not give over praying. Again, they must put up their requests in the name of Christ, with thankfulnesse for such mercies as they have already received. *Obj.* I hope I am Gods child, and I have prayed, but God heares not me. *Ans.* God may have heard thee, though not at the same time that thou desirest, not in the same thing. There may be good reason for that. Thou must not tie God to thy time, nor to thy means. For God is wise, he doth delay the granting of our requests for severall holy ends and purposes; as for example,

ample, To try our faith, to humble us, to make us see the want of a mercy, that we may the better prize it when it comes, be more thankfull for it, and use it more to his glory. &c.

FINIS.

A Short
CONFESSION
OF
FAITH:

BY
Mr. SAMUEL ROWLES,
Master of Arts:

LATE
Fellow of *Trinity Colledge*
in *Cambridge*:

And now
Minister of *Thistleworth*
in the County of
Middlesex.

LONDON,
Printed for *John Rothwell*.
1652.



To the Reader.

Good Reader,



*He ensuing confession of faith
(which was delivered by me
some yeares since at my Ordina-
tion in Kent) was not then
intended or calculated for publick view,
but meerely for that season, occasion, and
Auditory. If after perusall thereof thou
shalt thinke it worthy keeping by thee
(which I dare not say thou hast any cause
to do) doe not thank me for it, but rather
those friends of mine, who importuning
me for more written copies then the little
time I could spare from ministeriall em-
ployments would afford them, did upon
the matter compell me to expose both it
and my selfe to common censure, by com-
mitting of it to the presse; which I was
the lesse unwilling to doe, in regard I
bad*

To the Reader.

had a more then ordinary opportunity for such a purpose, in as much as the preceeding Tract touching brokennesse of heart was to passe through my hands : which I thought not so bigge, but that it might well admit of an Appendix, especially such an one as this ; which was too too little to come forth by it selfe. I have printed it with confidence onely touching the undoubted verity and truth of all that is contained in it (else I had beene much to blame to have made & styled it the confession, or profession of my Faith) and I hope I am so far confident of th it, as that I should not refuse to seale much of it with my bloud (God assisting me, without whom I am unable to doe any thing, much more unable to suffer for the truth) if ever I should be called therunto. Touching the phrase and method of it, judge as thou pleasest : In case thou shalt approve one or both, I shall thinke it thy candor, more then its desert : and if thou disapprove either, or both, I shall
not

To the Reader.

not say thou dost me any wrong, whatsoever they may thinke of it whose love and groundlesse respects to me may cause them to prize what is mine farre above the measure of its reall worib. I have gone the way of a generall dedication unto whomsoever pleaseth to reade this little summary of divine truths; partly, because I thought it too small a worke wherewith particularly to present my best friends; and partly, because the persons and places whereto I am obliged are more then I could gratifie at once; and of three places whereto I am much indebted, I knew not which to single out to begin with: (namely, Trinity Colledge in Cambridge,) where I had the greatest part of my University education, and encouragements, and was severall yeares together happy under the government of a most pious and prudent Master, and in the Society of as deserving Fellowes, I speake it without the lest tincture of flattery or partiality, as I believe
either

To the Reader.

either University hath any, from whom I did all along receive more love and respect, then I shall be ever able to deserve or requite. The next place, which I became a debtor to was West Farleigh in Kent, where I was much ingaged to the worthy Knight of that shire, in whose family I there dwelt, and to his religious consort, for the great affection they did beare to me, not to omit the reverend and godly ministers of those parts from whom I received my Ordination, together with ~~in~~ my respects and encouragements from first to last in that place, where God called me to bestow the first fruits of my ministerial labours. Nor am I lesse engaged to the inhabitants of Thittleworth, for whose soules God hath set me to watch these two or three last yeares, amongst whom I yet continue, I bless God, with less gaine saying and more generall acceptance from them then many, not to say the most of my brethren, doe in their severall places. It is the Lords doing
and

To the Reader.

and marvellous in my eyes, knowing my selfe to be the unworthiest of all the faithfull servants of my Lord and master Christ, I say, not knowing which of these three places (for I have not time to mention persons) I am most obliged to and consequently should begin with, I have made my dedication inclusive of all my friends (who are most like to be the readers hereof) but not exclusive to others, if they also please to reade it. Touching the worke it selfe, I have onely this to say, namely, that I call to minde very few, if any branches of truth growing upon the root of this confession, which I should not thinke it very dangerous for any man to turne his back upon, or looke towards with an eye of meere indifferency or scepticall neutrallity. The reason is, because I take them to be fundamentals, which whosoever denies or derogates from, doth in my opinion runne a great hazard, and Sampson-like take bold upon the pillar of that house, in the fall

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where of

To the Reader.

whereof himselfe is like to perish, and
cause many more (as he did) to perish
with him. Errors rising up against
truths but preterfundamentals, doe ma-
ny times prove of sad consequence to the
Church and state in which they are held;
but fundamentalls alwayes much more
hurtfull and prejudiciall to the soules of
them that hold them. Wherefore, let thou
and I receive each divine truth in the
love thereof, lest we be given up by God
to strong delusions, to believe lies (a
judgement ordinarily inflicted upon the
wantons of this unsettled age) which
that we may never be, is the hearty prayer
of him who is,

Thine in the service
of the Gospel,

SAMUEL ROWLES.

From my Study in Thistleworth,
March 26. 1651.



A SHORT
CONFESSION
OF
FAITH.



Believe there is
a God, and but Concer-
one, who is an ning God.
infinite spirit,
one in essence,

three in persons, truly
though, not fully, made
known to us by his glorious
attributes of wisdom, holi-
nesse, Justice, mercy &c.
which are not so many qua-
lities in God, as in men they
are) but his very essence thus
represented to us, he being
Holinesse, Justice and Mercy
it selfe: and that the distin-

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tion

A Confession

tion of persons, or Subsistences ariseth from three severall incommunicable properties, wherewith the divine essence is clothed, the incommunicable property of the father being to beget, of the son to have bin begotten, of the Holy Ghost to have proceeded from the Father and the Son. Yet are all these three persons coequal, coessential, coeternal, as the Sun and the light are contemporary, though light do streame from the Sun. I further doe believe, that the Heavens, the earth, and the great deepe, with all things contained in all, and every of them (whether living or without life, are the workmanship of his hands by the onely word of his power in time created
out

out of nothing. As also that God did from all eternity foreknow and pre-ordaine all those things which have or shal come to passe in time, and both hath and will by his executive power give being unto all such things in his own fulnesse of time, which he had decreed and resolved upon in himselfe from all eternity. *Providence.* Onely the decree of God concerning sin, I stedfastly believe to be meere-ly a permissive decree, which he doth not prosecute and pursue by the exerting of any such positive power or causality as in other cases, (for sinne hath no efficient cause, but springs from meere deficiency or defectivenessse, which were flat blasphemy to ascribe to God who is all

A Confession

light, and in him no darknesse at all) but meerely suffereth to be and for holy ends and purposes (some of which we may partly guesse at) doth refuse to let and hinder, though it be in the power of his hands to doe it. God is no wayes bound to stay the hands of men, when they stretch them forth to their own ruin, nor can he be said to tempt any man, when he is tempted and drawne away of his owne hearts lusts, the Lord meane time refusing to prevent or returne that his captivity. We deny not that God doth concurre to those actions which are sinfull, but not to the sinfulness of those actions. As he that striketh a lame horse makes him goe,
but

but doth not make him halt, for that proceeds meerely from his lameness. He that playeth upon an untuned instrument with a skilful hand is the cause of the sound, but not of the jarring; for that it jarres, proceeds meerly from the untunednesse of the instrument, and not from the unskilfulnesse of such a Musician. There is something in every evil action which is good, namely, its naturall being as it is a physicall motion, and so farre forth it is from God, but the morall pravity and irregularity of it is from man alone. We also grant, that God doth sometimes lay stumbling blocks in the way of sinners, as it is *Ezek. 3. 20.* but yet he only suffereth, and no wayes com-

pels them to fall, or thrusts them downe. A man may walke if he be very carefull without falling, though many stumbling blocks should lye in his way. That God is onely the author of the occasion, and hath no hand in the sinne it self, is intimated to us in that passage of the Lords prayer, in which we are taught thus to speake, Leade us not into temptation, but deliver us from evil; & not. lead us not into evil, but deliver us from temptation; implying, that though we are lead into temptation by God, yet not into evil, not into sinne, though he offer the temptation yet he onely suffereth the sinne. I speake nothing to the prejudice of Gods providence in disposing

sing of sinne as well as other occurrences; for God may onely permit the commission of sinne, and yet dispose of sinne committed in subser- viency to his own Glory. But to proceede from Gods permissive decree to his posi- tive providence. I believe it to have such an universall influence upon all the affairs of the world, that the most inconsiderable passages and occurrences are ordered and disposed thereby, insomuch that not a haire can fall from our heads, or two sparrows light upon the ground with- out it. Concerning the deal- ing of God with Angels *Angels.* and men, which are of all o- ther most remarkable, I thus believe: First, as touching Angels that they were all of
F 5 them

them created by God pure and spotlesse spirits, an order of being above men, of a more Noble and active constitution; in which estate many of them yet continue (and are probably confirmed by Christ therein) being pure flames, ministring to him that is the consuming fire; as also pitching their Tents about the godly, and attending upon their good and safety) but others of them thorough affectation (as is conceived) to have been equall with God, fell downe from Heaven, like lightning: that is, were forced downe from thence, (as fire, which naturally tends upwards, is, when it lightneth, driven downwards by the violence of the breaking cloud

cloud, and that those who kept not their standing are reserved in chaines of darknesse to the judgement of the great day, God having made no provision for their recovery, as he did for raising up the tabernacle of *Adam*, which was fallen. Concerning man (the next creature Man. to Angels in point of dignity and excellency) the spirit of God speaking in the word hath thus perswaded me, (namely) that God at first did make him righteous, stamped his own image upon him, gave him freedom of will with an indifferency to good or evill, put him into a capacity of standing (though not into an impossibility of falling) made a Covenant of workes with him,

him, that in doing he should live; gave him a positive law (besides that which was written in his heart) whereby to try his obedience; which law he wilfully transgressed, and we in him; (that one *Adam* being all of us representatively, and after a sort really, forasmuch as we were all in his loines) and by that his transgression brought a curse upon himselfe and his posterity, yea his posterity upon themselves and all other creatures inferior to them, which are said to be made subject to vanity by reason of him who subjected them, that is man (*viz.*) obnoxiousnesse to eternall death, the inflicting whereof upon those for whom Christ interposeth
not,

not, is most just ; and had
 beene so in respect of all , if
 Jesus Christ had not inter-
 posed, as will appeare if we
 consider the hainousnesse of Mans fall.
 the sinne, which did contain
 in it a manifest breach of all
 the commandments (though
 it may seem at the first view
 to have been of no such mag-
 nitude and malignity) or the
 incapacity of one man to re-
 ceive that great weight of
 wrath which was due for it ;
 or the relation wherein we
 stood to *Adam* being some-
 what of himselfe, in a sense
 sufficiently proper , being
 bone of his bone, and flesh of
 his flesh, that is seeminally
 and radically in him. I say,
 these things considered, we
 may salve the justice of God,
 without having recourse to
 his

The sad
consequences of
it.

his Sovereigne power. It is no part of Gods Sovereignty, nor yet consistent with his justice, to charge guilt upon innocent creatures; neither would or could the righteous God, who can doe no unrighteous thing have laid *Adams* sin at our doore, had it not been our sin as well as his. The woe-full fruits of that accursed fall we have daily experience of, in the universall depravation of our natures. displaying it selfe, and being too too legible in the miserable darknesse of our understandings (for how small a portion is it that we know of God, our selves, or the nature of those creatures which are round about us, in comparison of what we might

might have knowne) perversnesse of our wils (which take occasion by the Law of God, to sin out of measure sinfully) disorder of our affections (which are fixed most when they should be least, or not at all ; and least when they should be most of all ; which also change their due centres, our love moving towards those things which should be the center of our hatred) erroneousnesse, stupidity, fearednesse, defilement and interessednesse of our consciences, and continual pronenesse of the whole man unto that which is evil; as it is written, the imaginations or figments of the minds of men are evil, and onely evil, and that continually. But to proceed, I further

Recovery.

further believe, that God soone after the fall of man (probably so soone as that the Sun did hardly go down upon his wrath) disclosed that gracious designe which he had resolved upon from everlasting, of recovering & saving some of the sons and daughters of the first *Adam*, by Christ the second *Adam* who was exhibited (though somewhat obscurely) in that glorious promise, *the seede of the woman shall breake the head of the serpent*; which words containe the tenour of the Covenant of grace, or second Covenant which God entered into with man suspending life and salvation upon the condition of believing, of which I shall speake more hereafter. This second Covenant

venant was at first called no other then the promise of the blessed seede, viz when made knowne unto *Adam* in the words forementioned, namely, that the seede of the woman should &c. Afterwards it was called a Covenant, when revealed to *Abraham*, and ratified by many solemnities. Afterwards it was styled a Testament or Legacy, where in *Moses* his time, it was sealed with the blood of Christ, who was typically slaine in the severall sacrifices; and now the new Testament, because sealed with the blood of the Testator Jesus Christ himselfe; which is a new seale in comparison of the blood of Christ typically shed, which was long before it. Other reasons

Several
names of
the Cove-
nant of
grace, with
the reason
of them.

Covenant
of grace,
its promi-
ses.

sons there are of its being called the new Testament, though it be for substance the same with the old Testament, which is very Gospell as well as the new (for the Covenant of workes was never called a Testament, nor could beare that name) which we shall hint hereafter. Touching the Promise, Condition, Mediator, and Seales of the new Covenant or Testament, I believe as followeth. First, that the things promised to those which are concerned in it, are Christ with all his rich purchases, such as are the gift of the spirit, pardon of sin, healing of our natures, peace of conscience and eternall happinesse. New testament-promises are mostly spirituall

tuall, but those of the old testament were more carnal, that is, more relating unto temporall and outward things. Secondly, That the condition of the new Covenant, on which the forementioned promises are suspended, is Faith, I do not say assurance, for that Faith may be where assurance is not, is cleer to me from 1 *Job.* 5. 13. *These things have I written to you that believe on the name of the sonne of God, that you may know that you have eternall life; and had their Faith beene Assurance, they would have knowne that they had had eternall life, (i. e. were heires of it without his writing to them) and that yee may believe on the name of the sonne of God, (that is, that you may*

Its condition, not assurance, but faith. Assurance proved not essentiall to saving faith.

may increase in faith. Now assurance being the highest pitch of faith, a speaking the absence of all doubting, doth admit of no increase: (Indeed vision is beyond Assurance, but there is no degree of faith higher and greater then assurance) if unbeliefe may be mingled with true faith, as appeareth from this place it may, as also from *Mark. 9. 24.* when the man cryes out, *Lord I believe, help my unbeliefe*, there Assurance is not of the essence of true faith, but a higher degree of it for Assurance excludes all unbeliefe. I might adde, that the fruits of saving faith, as purifying of the heart, prizing of Christ, &c do: experimentally appear to be in the hearts of many who are
farre

Faith.

farre short of Assurance. But such a Faith is required to bring us within the Covenant as is an Affiance or resting innitency, or resting of the soul upon Jesus Christ exhibited in the promise for life and salvation, expressed in *Isaiah* by trusting in the Lord, and staying upon the name of God, when we sit in darkenesse and see no light.

As for the effects of true faith, they are these : 1. It workes by love, and consequently puts men upon obedience to the commands ; For those that love God, wil keep his commandments, & are indeed constrained there. to by the love of God shed abroad in their hearts. So you see, that faith doth not exclude but include obedience
to

Mediator
and his
Offices.

to the commands of God, wherein holinesse consists. Though we are justified by faith without workes, yet not by a faith which hath no works. Saving faith receiveth Christ according to all his offices, as well as he is a King and Lord, as Priest and Saviour. Touching the Mediator of the New Covenant, which is Christ, I believe concerning him, as such: 1. The duplicity of his nature, that he is God as well as man, man as well as God. 2. The triplicity of his offices, namely, that he is 1. a King, having a Mediatorious Kingdom committed to him by God the Father, by vertue whereof he doth chiefly act and appeare in the Kingdom of grace, and ought principally

pally and immediately to be addressed to, which Kingdom it is said he shall hereafter deliver up to God the Father, and then shall God be all in all. This Kingdom of his he doth administer by certain outward means, and visible dispensations, as the Word and Sacraments (as well as by the inward operation of his Spirit) which whosoever cast off, in so doing doe in effect say, that they will not be subjects of Christ his Kingdom. 2. That he is a Prophet for the enlightning and instructing of his Church, which yet he doth not ordinarily, immediately, but mediately, by those Ordinances which he hath appointed in his Church, having given variety

riety of gifts for the edification thereof. 3. That he is a Priest who hath offered up himselfe a sacrifice for us, did raise himselfe from the grave within three daies by the power of his Godhead; shortly after ascended up to Heaven, where he now sets at the right hand of God the Father, alwaies making intercession for us. As touching the seales of the new Covenant (having spoken of the promise, condition, and mediator thereof.) I do thus further believe, namely, that they were and are but two, properly called Seales or Sacraments, viz. The Passeover and Circumcision under the Old Testaments administration; Baptism and the Lords Supper under the new;

Sacra-
ments.

of God, &c. He had said vers.
13. that *Moses* did put a vaile
upon his face, that the chil-
dren of *Israel* could not see
to the end of those things
which are abolished; that is,
they could not see Christ
who was the end of the Cere-
moniall law, which is now
abolished by reason of that
vaile which is not onely up-
on the hearts of the Jewes at
this day, but was then upon
the face of *Moses*; that is of
Moses his writings: which
vaile was no other then the
darkenesse and obscurity of
the manner in which the
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of him that he can never or very hardly be known by it) but we to see those same things as in a glasse (we may as well know a man by the representation of him in a glasse as if we should see him face to face) and with open face too (which may signifie more light shining into the understandings of men under the Gospell then did in the time of the law) and to behold the glory of God, whereas they saw little of it

3. **Efficacy** in comparison. 3. In point of efficacy, the new Testament administration of the Gospell doth excell. But believers in the old Testament were generally as trees growing in the shade except some few worthyes, such as *Abraham* and *David*. Where-

as believers under the new Testament dispensation are as trees growing in such places where the influence of the warm beames of the Sun may come at them without hinderance or interposition. Hence the time of the old Testament is called the time before the comming of Faith, *Gal. 3. 23.* *Before Faith came* (i. e. in that plenty that it comes in the time of the new Testament) *we were shut up unto the Faith which should afterwards be revealed.* All which expressions doe speake the old Testament administration of the Covenant of grace to have beene lesse effectuell then is the new; some thinke that place *Zach. 12. 8.* *He that is feeble shall be as David, and the*

house of David shall be as God,
as the Angell of God before
them. I say some thinke that
it is a promise of that emi-
nency of grace which shall
be in believers in the time of
the new Testament above
what was in the generallity
of old Testament believers.

4. Change
of Seales a
fourth
difference.

4. The administration of the
Covenant of grace under the
new Testament differeth
from that of the old in res-
pect of the alteration of
seales, of which we have
spoken already. Thus have I
declared my persuasions
touching the Covenant of
grace, and the severall things
belonging thereunto. After
the publication of the fore-
said Covenant in that first
promise, the seed of the wo-
man shall breake the head of
the

the Serp nt, God was pleased by severall piece-meales, and in severall manners, to make knowne himselfe to those who lived in the infancy of the world, declaring himselfe to them sometimes by a voyce from Heaven, as the law was given from *Mount Sinai*; sometimes by visions, other times by dreames, other times by prophecies; sometimes by inspiration of things not propheticall; which things were afterwards written for our instruction, upon whom the ends of the world are come, that we thorough Faith and patience might inherit the promises; which writings are commonly knowne by the name of the *Bible* or holy scriptures, concerning which

Scriptures.

Reasons
why the
old Testa-
ment
should be
still respec-
ted.

I thus believe (namely) that they were inspired by God, and left as a rule of faith and manners so to continue to the worlds end, and are able to make the man of God, perfect to every good word and worke. As also, that we who live under the Gospel, ought still to have respect unto that part of Scripture which is called the old Testament. My reasons for it are these : 1. That exhortation of Christ, *Iohn 5. 39. Search the Scriptures*, (which is meant of the old Testament, for then they had no other) *for in them yee thinke* (that is you your selves are perswaded as well as the truth is) *that yee have eternall life*, that is, the way to eternall life, which is Christ himselve declared

clared to you, as appeareth to be the meaning by the following words; and they are they which testifie of me. Who dare reject that word which gives testimony to Christ? if you say that the ceremoniall law did so, I answer, that the observation of it now, would be a witnessing against Christ, as if he were not already come in the flesh but expected hereafter, and therefore it is abolished.

2. The identity or sameness of the old and new Testament is another reason why I contend for having respect to it. The old and new Testament doe both treat of the same subject, namely Christ, and the way of salvation by Faith in him, though with some difference of circumstance,

G 5

france &c. It is said that unto Christ did all the prophets beare witnesse. 3. The frequent quotations which are in the new Testament out of the old, as if Christ himselfe and his Apostles had but commented upon the old Testament, and would not urge things upon the beliefe of those to whom they Preached without good warrant and testimony from *Moses* and the Prophets. 4. I am induced to have respect to the old Testament from this undeniable principle, namely, that as it is dangerous to plant what God hath not planted, so much more dangerous to plucke up what God hath planted, till he begin to doe it with his own right hand. Now we doe
not

ousnesse, estranging them to the world, affecting them to, and enflaming them for God. 2. Touching the duties of men towards God, I thus believe, *viz.* That all sorts of men are bound to love, feare, serve, and trust in him with all their hearts and soules, by vertue of their being received from him, in conjunction with all other mercyes, as also for the continued preservation (which is equivalent to a continuall creation) of their beings and wel-beings. But that there is a double tye upon believers to give up their whole selves, souls and bodies unto God. For they are least of all their own, being Gods, not onely by creation and forfeiture (as all wicked men are).

The duties of men towards God.

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The duties of men towards God.

Singing
of Psalmes,
what it is.

Right
manner of
performing du-
ties, what
it is.

are) but by redemption also, he having bought them with a price. The manner in which they are to serve God for the externall part of it, I conceive to be in the way of his ordinances, viz by praying, reading, hearing, meditating, singing of Psalmes (which is meditating and praising of God with the voyce lifted up for the expressing and provoking of greater cheerefulnesse, and affording further leisure by due pausing and treatable delivery for divine consideration) not to omit attendance upon God in the sacraments of baptisme and the Lords supper. As for the manner of performing these duties (in which the life and spirit of religion doth consist)

list) they are to be done in
 Faith from Gospell motives,
 to spirituall ends, by way of
 testifying our thankfulness
 and the rule of them is to be
 the word of God. I might
 adde that God is to be served
 in the exercise of all graces,
 as Faith, humility. patience,
 self-denyall, zeale, &c. which
 are the fruits of the spirit of
 God within us. Lastly, I
 shall conclude with my per-
 swasions touching what men
 are to expect from God: 1.
 In generall, 2. In speciall. In
 the generall, all men are to
 looke for a summons by
 death to a particular appear-
 ance and accompt, for the
 resurrection of their bodies
 after they have laine awhile
 in the grave, for a citall of
 soule and body to appeare
 before

Expecta-
 tions of
 men from
 God.
 Of all men.

Of wicked
men.

before God at the day of the great Assize to give an account of the deedes done in their bodies. These things are to be expected in common both of good and bad. But to descend to particulars: As for men continuing in unbelieve and impenitency, I know nothing belongs to them but a certaine dreadfull expectation of fury and vengeance, to be poured out upon all the adversaries, and that having compassed themselves with sparkes they should have this at length at Gods hand, namely, to lye downe in sorrow, and that their soules, being at the great day reunited to their bodies, should return to hell, whence they came, the Sentence of eternall condemnation

tion being irrecoverably
past upon them. *Depart ye
cursed, &c.* But as for Belie-
vers, they have something to
expect from God here, and
something hereafter. Here
they expect some things for
themselves and other things
for the Church; for them-
selves, the keeping of them
by the power of God to sal-
vation, the peace of God to
guard their hearts. For the
Church, The presence of
Christ with it by his spirit
to the worlds end, the brea-
king of the Serpents head,
and putting downe of the
man of sinne, and all other
enemies of Christ which
shall be made his footstoole.
For hereafter, they expect
that their soules being joy-
ned to their bodies which
shall

Of good
men in re-
spect of
the present
life, and of
that which
is to come.

shall be made conformable
to the glorious body of
Christ, shall re-enter into
their mansions of glory be-
ing an intire glorified essence
(whereas but a part of them
was before in glory) ha-
ving heard their judge, who
is also their redeemer and
surety, thus pronounce con-
cerning them, Well done
good and faithfull servants,
enter into your Masters Joy.

FINIS.

